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AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The Events in Czechoslovakia

ONE OF the men that Mussolini dared not touch during his tyranny was Benedetto Croce, the liberal philosopher. There was enough dignity of the human spirit left in Italy and Europe to protect such a man. Croce is a philosopher of history with as much right to say what history is about as, say, Joseph Stalin or Karl Marx. And out of the darkness of Mussolini's Italy came these words from a man who, although forbidden to take part in history by a tyrant, could yet judge its meaning:

"As John Milton said in the (beginning) of modern liberty, to suffocate, no matter where or in whom, a truth, or a germ or a possibility of truth, is far worse than to extinguish a physical life, because the loss of a truth is often paid for by the human race with tremendous calamities and the truth brought back by unspeakable suffering."

Out of Italy, just a few years before the last war, came a lonely judgment telling Europe what to expect. Liberty, and consequently the nature of truth that only grows in liberty, had been destroyed over vast tracts of the Continent, and Europe would pay the price. She did. There are some things that cannot be destroyed and humanity expect to escape the consequences; liberty and truth are two of these things. To parcel out land among landless peasants may be social justice, but if the fountains of truth are destroyed in the process all the social justice in the world will not prevent the calamities that are coming. To "nationalise all industries employing more than fifty people" may or may not be the herald of a new world, but if the free voice of independent citizens is closed in the process then "nationalisation" will not prevent the destruction that lies ahead.

"Social Justice" has been dealt out wide and big in Europe during the last couple of decades, but nobody has bothered much about those "abstractions", liberty and truth, and any man now, with any reasonable anticipation about the future may as well guess about war as about permanent peace.

Destruction of National Independence

The shock caused by the recent events in Czechoslovakia lies within the range of these considerations. Czechoslovakia has known how to practise freedom. The other Central and Eastern European states have always existed under some kind of veiled tyranny. The destruction of truth (namely, the right freely to criticise the first principles of government, indeed, the first principles of anything else) in the one really democratic country on the borders of Russia means the implicit destruction of other things.

Firstly, no matter how the Czechs care to interpret events, they have destroyed their national independence. From now on they cannot have the slightest influence upon international affairs save through their big neighbour, Russia. This, presumably, to many of the Communists is desirable; but these same Communists have no representation in Moscow (where the decisions will be made), neither is it likely that they ever will be consulted in any effective way. In international affairs they will have less influence than any republic of the Union of Soviet Socialist Republics. This, of course, is the status of all other countries dominated by the Communist ideology. They will all march together, but they will all be directed by the infallible voice of Moscow. This is a status that might be accepted in the first fine careless rapture of the "new freedom", but nationality will not be destroyed as easily as that.

A Blow at the United Nations

Secondly, another thing destroyed, at least for the time being, is the system of international government, designed to link national freedom with international order. In this system, as represented in the League of Nations and in the United Nations, each small state was to have its share of influence, and consequently its freedom, in shaping historic forces. It was to be protected, too, from its big neighbours by the collective will of all the nations of the earth. During the past two or three years the comparative democratic independence of Czechoslovakia gave some hope of this system sooner or later being really effective. That hope has partly been destroyed. The world now is irrevocably divided into two great blocs of power, the Eastern and the Western. Peace, at the moment, is precariously maintained between the two blocs by a balance of power. One bloc is fearful of becoming weaker than the other, and tries to avoid this. The security of the world will depend upon the people of the world coming to their senses, and realising, in Croce's sense, that man does not live by bread alone—and that probably bread and all the necessary material securities that rest upon bread will be denied him if he spurns the life of the spirit.

Christianity in Eastern Europe

There is much in this general situation that should cause Christians to think. It is improbable, save in certain notorious instances, that the various branches of the Christian Church are persecuted in any of the Communist-dominated countries. They are allotted their sphere of activity, and as long as they stay there they are left alone. Yet, as far as a Westerner can judge, Christianity as a consciously guiding influence is unrepresented among the dominant men. The Christian religion, for instance, is still apparently widely practised in Russia. Indeed, it is claimed with some truth that Russia is more Christian, in the ecclesiastical sense, than she was before the revolution, yet this Christianity does not possess enough vitality to throw up any dominant person with a Christian background. Throughout a great part of Christendom, as represented by the Slav states, the Christian religion is still the only theistic religion, and yet, as far as can be witnessed, it is helpless to direct affairs. This is a situation which surely requires comment. It seems to indicate that traditional Christianity in its Eastern forms does not possess sufficient intellectual power to command the intelligence of socially active, powerful men.

It is probable that the real revolution yet to take place in Christendom, one that will guide men to the true fulfilment of the values inherent in the Christian religion must take place within Christianity. Before the Christian religion can really command, it must seize men's minds, and that is what it resolutely refuses to do. Its morality is adjusted at present to a theology destroyed by modern man's knowledge of his world.

AMERICAN UNITARIANISM

By F. H. Amphlett Micklewright, M.A.

DURING the middle years of the last century, a violent conflict broke out within American Unitarianism. It was in the main a divergence between the older Biblicists and the young radical group. Unitarianism had grown up within a strictly Biblical atmosphere, and belief in the miracle-stories of the New Testament was only becoming rejected very slowly. For the older men, Christianity was a unique expression of the true religion. Younger radicals were engaged in challenging this position. For some, it was sufficient to assert the being of God and to claim that Christianity, with the other great world faiths, was an expression of God's message to man. For the followers of Theodore Parker this position represented the extent of their theological quest. Others carried their criticisms further and denied the validity of theism altogether. In these circles, an effort was made to carry Unitarianism over into the position later occupied by Felix Adler and the Ethical Culture movement. The controversy was long and bitter, leading to the severing of churches and friendships. Several names, now represented by contributions to *Hymns of Worship*, found themselves excluded from the conventional Unitarian circles. American Unitarianism underwent a split from which it has never entirely recovered as was revealed by the Humanist controversy of twenty years ago.

The old controversy has been brought to the fore once again by Professor Snow Persons of Princeton University, who, in *Free Religion—An American Ideal*, has written the history of the radicals. Actually, English Unitarianism during the same period was also transformed. There was a movement away from the old narrow Biblicism and the older views of Christianity into the wider view of the *mythos* sponsored by the Romantic Revival. But English Unitarianism was especially fortunate in the manner of the transition. Unlike America, England had found its radical leadership among those who were also recognised leaders of denominational thought. Such names as those of J. J. Tayler or James Martineau represented positions too powerful to be overcome by the mere protests of the more conservatively minded. At the same time, the sense of responsibility which they imparted to the radical movement prevented it from running to undesirable extremes. Radicalism among English Unitarians was in a far better position to retain its balance than was the case in America and anything like a lasting split was avoided.

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In the main, the American radicals were men of their time. They accepted a view of progress as inevitable which was natural to the age of Darwin and T. H. Huxley. An ordered universe left little place for Divine intervention and theism tended to evaporate away. They were humanist in that they had turned away from an abstract belief in God to a concrete acceptance of man as the master of his fate. The ethics of Jesus were still of value and some were willing to call themselves Christians as disciples of the ethical teacher. But Christianity could be no more than the specific culture-pattern which religion had adopted historically in the Western world. Even this admission was too much for one section of the group, and the Christian name was rejected by more than one religious radical. Each of the greater world religions was a partial and imperfect revelation of a final infinite truth which for ever eludes the grasp of finite minds.

At first glance, the radical outlook is obviously a thing of its time and represents a typically nineteenth-century viewpoint. Belief in progress as inevitable, and in a reverent agnosticism, suggests the age of Tennyson's *In Memoriam* rather than of the present day. Yet the outlook of the American radicals of this period is still the religious outlook of a very large number of people. Recent documents, such as the mass-observation report upon religion in a London suburb, *Puzzled People*, illustrate the extent to which these views still linger and still act as an opposition to the forces of organised religion.

The scientific upheaval of the last century rendered some such reaction inevitable. Science stresses the unity of the universe, and therefore it is impossible to stand in accord with scientific developments and assert the belief of a God outside creation. From the seventeenth century onwards, philosophy has tended to commence its quest with a stress upon the experiences of man rather than upon an *a priori* belief in God. Classic theological views of miracle have disappeared before a scientific criticism in which historical research has played its part. Even if progress cannot be accepted in the older manner characteristic of the last century yet acceptance of progress in some form is a natural outcome of evolutionary beliefs. The churches as a whole refused to permit the radical revolution which last century developments demanded of theology, with the result that, in many cases, the negative implications have been accepted and religion of every type has been set aside. A void has been created and, for many, nothing at all has taken its place. The Free Religious associations and Ethical Culture societies of the radicals did not last long and, for the majority, any church symbolises no more than the outworn theologies which radicalism in religion had overthrown.

Actually, a radical theology was destined to commence upon a wholly new approach which permitted a full reconciliation with science. When Dr. Inge gave his *Bampton Lectures* in 1899 and dealt with the subject of mysticism, he was treading a forgotten and unexplored path. Since those days, Baron von Hugel and Aldous Huxley have made lasting contributions to the subject. As Dean Inge's latest book, *Mysticism in Religion*, points out very well, the ultimate sanctions in religion must be sought within the religious experiences of the individual personality. A sense of the Eternal Being, a sense of striving after those moral values which the Godhead reflects, and a sense of a constant communion with God, is the final analysis of mysticism which gives sanction to religious psychology. The vital elements within religion which give it sanction transcend creeds and beliefs. These things are of the day and will change from age to age. Religious faith depends upon a spiritual culture of the personality in order that it may become capable of the deepest experiences known to the mystic. In the last resort, "the inner light" is the key to religion. Modern explorations of mysticism are of lasting importance, simply because they lift the whole question of religion out of the arena of doctrinal dispute and, whilst making the reconciliation of religion and science into a possibility, demand a complete revision of the classic theologies of Christian tradition as well as a reassessment of the relationship of Jesus and Christianity to the greater world faiths.

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In the contest between traditionalist and radical within the Unitarianism of the past which Professor Snow Persons chronicles, both sides fell into error. The traditionalist erred by demanding the sanctity of tradition and by refusing to consider the vast revisions which an increasing knowledge was forcing upon him. The radical was too ready to assume that natural science knew no limits, and was hurled by it into a somewhat arid and sterile anti-supernaturalism. As a result, a deadlock was created. Exactly the same process was brought about in England by the action of the credal churches with the result that a deadlock still exists. On the one side stand the Credalists, a small body, who insist that religion can only be understood in the light of the historic creeds and pre-scientific theological assertions. The opposition has taken refuge in social gospels of a more or less material and political cast, a wholly unsatisfactory position as it can only mean that a large part of man's psychology remains unattended and barren. Both the historical situation within American Unitarianism and the situation in England today which *Puzzled People* reveals, stress the need for a religious approach to the fundamentals of living which yet transcends belief and creed. Mysticism may well be the next stage of Christian development simply because it preserves the religious and yet permits a flexibility to its factual statements. During the nineteenth century, English Unitarianism was able to accomplish the changes demanded by the times with comparatively slight dissension. Perhaps, in the present century, it may well minister in the same manner to a puzzled generation over a far wider field.

THE £100,000 APPEAL

Readers will note from an advertisement on the back page of this issue that another milestone has been passed. Over £87,000 has now been promised or received. The Irish churches, after raising £10,000 for their own cause, are now setting about making an additional effort to subscribe £500 to the General Assembly Appeal Fund.

DOES CHRISTIANITY MAKE SENSE?

By G. Randall Jones, B.D.

"PEOPLE nowadays are always asking for an 'ideal' this and that: home, job, husband, or wife. Naturally, they get into the way of asking for an 'ideal' Church. The word does not occur in the New Testament, because these men and women had enough horse-sense to realise that all that God had, out of which to make any kind of Church, was the raw material of people like themselves. They took the product thankfully, with a humble amazement that God could make even that much out of what they were."

The above quotation comes from a little book entitled *Does Christianity Make Sense?* by Dr. F. A. Cockin, Bishop of Bristol. It is the first of the "Viewpoints" series, published by the S.C.M. Press at 2s. 6d. each. Six volumes in the series have just been issued, and further volumes will appear at intervals.

Dr. Cockin's book is a frank and honest examination of the case for Christianity. He shows that Christianity *does* make sense. At one point, however, I think he over-states his case, and that is where he is arguing in defence of the Creeds. He claims that "throughout the whole fabric of the New Testament there runs the continuous, consistent thread of a common conviction," and he asserts that this common conviction "emerges finally, beyond any question the same, in the developed thought of the Creeds." I respectfully submit that "beyond any question the same" is an over-statement. For Dr. Cockin, of course, the Creeds make explicit what *he thinks* is implicit in the New Testament. But, surely, his judgment on this point is not "beyond any question".

The second volume is Philip Leon's *Body, Mind and Spirit*. The author warns us at the outset that his book will not be easy to read, and he is right there. His theme is that "what every history or patterned whole of events presupposes is spirit. All multiplicity, the object of analytical knowledge, presupposes unitary being or the individual—spirit, the object of intuition; all space-time, apprehended discursively presupposes a non-spatio-temporal reality, apprehended intuitively—spirit." The book is an adventure in philosophy for the non-philosophic reader, and is worthy of careful study.

J. M. Cameron writes the third volume, *Scrutiny of Marxism*. It is excellent as a "scrutiny" of Marxism, but perhaps not quite so excellent as an exposition of the Christian alternative. The author is handicapped by his predilection for Roman Catholicism, and commits himself to such outmoded expressions as "Jesus was either God or else not a good man". But there are times when his challenging and somewhat extreme way of putting things is very effective, as when he writes: "If one were to discover a society composed entirely of intelligent and apparently virtuous people one could be quite sure that it was not Christian. Christianity is *for all*, and the Church is not an exclusive club open only to those of known good behaviour and powerful intellect."

I can whole-heartedly and without reserve recommend the fourth volume, *What is the Bible?* by Professor S. H. Hooke. This is quite the best small book about the Bible which I have come across during recent years. The author is a learned scholar—he is Professor Emeritus of Old Testament Studies in the University of London—yet (or should it be "therefore"?) he writes clearly and simply, in language that can be understood by a reasonably intelligent child. This is the sort of book to use in the senior classes of Sunday schools, and to put into the hands of those who want to know what the Bible really is. The last chapter, on "the miraculous element in the Bible", deals with that thorny subject in a way which seemed to me thoroughly satisfactory.

The fifth volume, *The Problem of Evil*, by Dr. J. S. Whale, is a re-issue of a book published nearly twelve years ago, based on the author's wireless lectures. It contains nothing new, but the old truths are set forth in a clear and illuminating way.

The last volume so far issued in the "Viewpoints" series is Clement F. Rogers's *Astrology and Prediction*. I found this somewhat disappointing: it contains a lot of needless repetition, and shows some evidence of hasty writing. But my disappointment was due to the fact that the author seems never to have heard of modern theories about the nature of space and time, nor to be acquainted with modern evidence for a human faculty of precognition. (See, for example, a remarkable article by G. N. M. Tyrrell in *The Hibbert Journal*, July, 1947). He confines his attention to the sort of predictions that may be found in *Old Moore's Almanack*, and to the sort of expectations of "fulfilment of prophecy" as are cherished by people like Jehovah's Witnesses. Within these limits, what he says is sound enough, but it was all said, centuries ago, by Cicero, whom he quotes: "It is not in the power of a god himself to know what is going to happen accidentally or by chance. For if he knows, then the event is certain to happen; but if it is certain to happen, then chance does not exist." And again: "If all things happen by Fate, it does no good to be warned to be on our guard, since that which is to happen will happen, regardless of what we do. But if that which is to be can be turned aside, there is no such thing as Fate."

All this is too easy. What is required nowadays is not a re-hash of the arguments of Cicero, but a frank and fearless facing of the evidence accumulated by patient investigators like G. N. M. Tyrell. The nature of this evidence may be indicated by a brief quotation from the *Hibbert* article, where Mr. Tyrrell writes: "The evidence we find regarding knowledge of future events is puzzling. In some cases an event is foretold, and has already begun to happen to the person who foretold it, when that person, remembering the forecast, takes action to prevent it from being completely fulfilled: and this action is successful. This would seem to indicate that the event foretold is mutable. On the other hand, cases of prediction often contain minute details which come about as the result of human action and voluntary choice; and this suggests complete fixity and absence of free will. How the two are to be reconciled we do not know."—(*Hibbert*, July, 1947, p. 331.)

We do not know. But, at least, we know that we do not know. That is the first step. We shall never take the second step towards fuller knowledge if we are content to remain with Mr. Clement Rogers on the ground where Cicero camped.

UNITARIANISM IN POLAND

[Dr. K. Grycs-Smilowski is the leader of a Unitarian group in Cracow. The following article is made up from extracts from a letter sent by him to the I.A.R.F. at The Hague.]

I WAS BORN in Smilowice, a village today in the Czecho-Slovak Silesia, as a member of 50,000 Protestant Poles there (year 1885). My dogmatic doubts began when I was 17 years old, yet always religion has been my passion. I studied theology in Vienna, Halle, Berlin, Leipzig, in order to acquaint myself with different religious and philosophic movements. Harnack, Paulsen, Wundt, Seeberg, Haupt have been my teachers. After different posts, I became during World War 1 chaplain in the Austrian army on different fronts, and in the year 1918 chaplain subcolonel in the Polish army. In the struggle against the autocratic trends in the church my creed-doubts became so strong that I resigned my ministry. After my journey to Palestine I published a book (1934): *From the Holy Land to the New Land*, totally in "Polish Brethren" and Unitarian trend, although I then exactly did not know either of them; my own free thinking gave me this direction. From many people I received summons to continue this work. So in 1936 I began the publication of *Wolna Myśl Religijna* (Free Religious Thought), a quarterly, in 1939 a monthly, in which I have been freely treating the principal religious questions.

In 1937 I got in touch with the Unitarian World Movement and was invited to the Oxford Conference. During the war my publications have been confiscated, only a part saved. I myself was arrested. I fled and returned to Cracow in 1945 to my devastated and robbed flat. All addresses were burnt, the adherents dead or dispersed, I myself totally without possibility of publishing anything (my monthly pension is now 2,400 zł., which equals 3 dollars; the prices are at least 100 times higher than before the war). We gather in my restored flat some adherents. Without a larger room and without means for publishing, the movement cannot grow. We are all ruined by the war. Poland, the motherland of Unitarianism, does need not only material, but also spiritual help.

As to the possibilities for Unitarianism in Poland it is very difficult to prophesy. 300 years ago this movement was very important, and in some circles till now vivid. In the progressive Press of today articles about the Polish Brethren often are to be found. On the other hand, the position of the Roman Catholic Church is very strong. Yet there is great tension between the progressive parties and the Roman Catholic Church. In the last weeks this was aggravated through an unfounded proclamation of the bishops against the Government, which treats all confessions equally. There is much confessional fuel in Poland and nobody knows from where the spark will come, and when it comes Poland can have a religious movement as in the 16th century. We in our little circle are preparing our work and are waiting. Sooner or later the decisive moment must come!

Our relations to the Luther and Methodist Church are good. From time to time I am invited to preach there. There are other religious movements here, such as the Adventists, Baptists, and, above all, "The Polish National Catholic Church", which now develops a great propaganda. The former leader of that community, in Cracow, Rev. Ptaszek, an ex-Jesuit, accepted, under the influence of my movement, the Unitarian view. He founded a separate "old-Catholic" community in Cracow, with a shortened mass and Unitarian preaching. I am in the best relations with him.

The Government treats our movement well. In Cracow we have permission to work.

And what is our position in dogmatic questions? We are an undogmatic movement, yet we have our beliefs. In our circle both wings of the Unitarian World Movement are represented, the theistic prevailing, yet entirely rejecting the old-and-new-orthodoxy.

"RELIGION IN THE MIDDLE EAST"

[*The writer of the following comments upon Mr. M. Philips Price's article with the above title, which appeared recently in* THE INQUIRER, *is a resident in the Sudan. He is a student of the Muslim religion but wishes to remain anonymous. His name and address were enclosed with the comments.*]

IN MR. M. PHILIPS PRICE'S article in THE INQUIRER of January 24 there is the assertion that Islam "holds tenets in many ways corresponding to" those of Unitarianism. This is misleading. There is a formal agreement between the two faiths on the unity of God, but beyond that there is little similarity, either in beliefs or in spirit. The Rev. G. J. Sparham makes this point in his article on the following page of the same issue. Perhaps I may be allowed to define the differences in rather more detail.

(1) Islam is uncompromisingly fundamentalist in its doctrine of revelation. The Koran is "Qawl Allah"—the Speech of God. The interpretation of this phrase is pushed to an extent that would surprise even many biblical fundamentalists. As the Speech of God, the Koran is one of the divine attributes and is uncreated. The first verse of the Gospel according to John could be applied literally by an orthodox Muslim to the Koran.

The effect of this fundamentalism has been in recent years to create a tension in the minds of educated Muslims. A conflict between religion and science has arisen, and there are similar conflicts in the minds of Muslim students of history.

(2) Islam is authoritative. This, of course, follows from its fundamentalism, but it is important to notice that authority in Islam does not reside in a priesthood. Mr. Philips Price's references to a priesthood are incorrect. Orthodoxy is maintained by the prevalence of deep-rooted dogmas and customs which affect every aspect of life. These customs claim the authority of the Prophet, whose "Sunnah" or Way of Life handed down in myriad details, real or suppositious, is the perfect example for all Muslims. The maintenance and teaching of the faith is part of the life of all good Muslims, as fathers of families, teachers, leaders in prayer and so forth. It is not the duty of a special class, although the most authoritative teaching is naturally given by those who have had training in Al Azhar (not Alkazar), or in any of thousands of humbler schools.

In the last resort, then, orthodoxy is based on the Koran and Sunnah as authoritatively interpreted by great scholars of the past and as accepted by a very conservative and largely illiterate public opinion. It is significant that the last of the scholars whose interpretation is accepted today died nearly 1,100 years ago, and since then, in the Arabic phrase, "the door of interpretation is closed".

(3) Islam is intensely legalistic. This results from the concept of God as absolute sovereign of the universe, and of the Koran as his Speech. It follows from these two dogmas that all divine injunctions are of equal value, and that a devout Muslim is not entitled to make any distinction between precepts of high ethical content and trivial ceremonial instructions or taboos on food. The standard of right and wrong is not fundamentally to be established or justified by reason, but depends upon the absolute and arbitrary will of God.

(4) Mr. Philips Price's description of the "Unitarian attitude" of Muslims who claim to "have brought Christianity up-to-date by refusing to accept the extraneous beliefs and dogmas" is itself an announcement of a Muslim doctrine to which he has given a Western Liberal twist. This doctrine is based on two arguments: the first that Mohammed is the Seal of the Prophets, whose revelation completes that of the earlier prophets, including his immediate predecessor, Jesus. The second argument is that Christians unwilling to accept a prophet whose revelation supersedes their own, have altered or omitted passages in the Bible foretelling Mohammed.

In fact, this "Unitarian attitude" is the latest survival of a mediæval controversy pursued by mediæval methods.

There are some other statements which need modification or correction. Certainly Islam is not "encumbered with the antiquated doctrine" of the Trinity, although when the Prophet denied the Trinity he seemed to have regarded it as composed of the Father, the divine Mother and the Son. The doctrine of the Virgin Birth, on the other hand, is expressly stated in the Koran and is thus a matter of faith.

With regard to the subjection of women: Muslim apologists seem to be justified in claiming that Islam actually raised the legal and social position of Arab women. Here, however, as elsewhere, the conservative traditionalist outlook has turned what was for its time, an advance into an obstacle to further progress. Many of the restrictions on the social freedom of Muslim women seem to have been copied from Byzantine or Persian customs, at first in the courts of the caliphs, and then, through the influence of snobbery, to have spread downwards through society.

To conclude; the crisis of faith through which Muslims (or rather Muslims educated on Western lines—a much smaller group) are now passing is only superficially akin to the religious crisis of Western Europe. It bears a greater resemblance to the period preceding the Protestant Reformation of the 16th century. Certainly "the future of the Islamic religion is something that ought to interest Unitarians", but only insofar as all great religious developments should interest us. Do not let us obscure the issue by seeking for resemblances that are merely superficial and agreements that are merely formal.

Mr. Philips Price, M.P., writes as follows:

[I HAD no intention of conveying the impression that there is no important difference between Islam and Unitarianism and it can of course be argued that there is a fundamentalist aspect to Islam. The faith is laid down and deviations from it are not permitted. Hence the difficulty in meeting the discoveries of the modern world. I pointed this out in my article. But because in other respects Islam is uncncumbered by beliefs which have crept into Christianity, it should have less difficulty in resolving its crisis, through which it, like other religions, is passing.

For instance it shows a tolerance towards Judaism and Christianity which neither of those religions show to it. Witness Chapter II (known as "The Cow") in the Koran which contains this passage: "We believe in God and that which hath been sent down to us unto Abraham and Ismael and Isaac and Jacob and the tribes and that which was delivered to Moses and to Jesus and that which was delivered unto the Prophets from their Lord."

Nor can I see any evidence that the doctrine of the Virgin Birth is admitted in the Koran. Thus in Sura IV.

169, 170 (I quote from Ameer Ali's "Spirit of Islam") is the following passage: "Verily Jesus Christ, the Son of Mary, is the apostle of God and his Word. Believe therefore in God and his apostles and say not 'There are three Gods': forbear this."

Neither can I agree that the priestly caste is not one of the great troubles of Islam and the cause of reaction and conservatism. The Ataturk was faced by the Ulema in Turkey, a body of mullahs and high dignitaries of Islam whom he finally had to deal forcibly with in order to get women emancipated. The same phenomenon has appeared of course in both Christianity and Judaism. Was not Christianity in its early stages in part a revolt against such a priestly caste? A vested interest gets established and tries to prevent a modern interpretation being put on old doctrines. Islam has no greater difficulties in dealing with this than the other two great religions have. In some respects it has less, because, as I have tried to show, it is initially less encumbered with dogma. The trouble is that the Moslem states are economically and politically backward. They have been living in conditions which we were living in in the eighteenth century, and hence a fundamentalism, in which a priestly caste have a vested interest, has not been broken down as far as it has been in Protestant Christianity. But in this respect I should say it was more advanced than Roman Catholicism.]

CORRESPONDENCE

"THE FUTURE OF UNITARIANISM"

SIR,—Practical endorsement of Mr. Montgomery's plea (Feb. 28) for a strong missionary effort to encourage others to follow the trail blazed by Unitarians must raise the question "How?" Full advantage presumably is already taken of every available denominational pulpit and every strictly-rationed moment of radio time. Non-church public meetings, the Press, the market place and personal contact remain.

The boldly-planned public meeting needs finance, and will stimulate only to disappoint unless an active local church is at hand to "follow up". Market place and street corner, a daring suggestion, are appropriate for shouted text and slogan technique rather than for the temperate presentation of a reasoned faith.

Enterprising participants in suitable Press correspondence can achieve more than they know and, as Mr. Montgomery suggests, opportunities can be made, not merely taken. A wise controversialist may be particularly effective in the columns of a journal normally expressing a less Liberal outlook than his own. Parallel is willingness of a missionary-minded member of an audience to utilize to advantage question and discussion time in suitable public meetings.

Making, as well as taking, opportunity applies notably, too, in the field of personal contact. Readiness to "give an account of the faith that is in you" need not become spiritual or moral exhibitionism, and is vastly more vital than diffident admission.

Perhaps this quiet personal infection is the most appropriate, and maybe most fruitful, for spreading a faith whose very nature excludes constraint in "converting" folk to accept the freedom offered. Such unobtrusive missionary methods need not be despised as insignificant if only each Liberal Christian would recognise individual responsibility as member of the "priesthood of all believers". Lack either of world need, sound doctrine, or even adequate supply of literature to pass on, cannot be adduced to support quietism; while abstention from missionary effort in the sacred name of tolerance may well be mere rationalisation of something less worthy.—Yours,

W. R. Vann.

"CHRISTIAN HUMANISM"

SIR,—All orthodox theologians, however much the particulars or details of their theologies may vary, are guilty of delaying not only the evolution of Man but also the involution of Man. (I refer to the last chapter of Henry Drummond's *The Ascent of Man.*) On page 428 of this book Drummond writes: "The miracle of Evolution is not the process but the product. Similarly, the miracle of Involution is not the process—the thinking of Christian Humanists and their development—but the product. Which product is obviously, Man in God and God in Man. Which rightly implies that Man is only at his best when God is in him and he is in God."

It is one thing to claim—as Christine Poultney now puts it—that God created us out of His own substance, and that Christine Poultney's and Bernard Ingleby's existence is derived from the divine nature by necessary process of emanation, as light from the sun. All this is but the simplification of what has already been said in our previous letters, and can be allowed. And yet, it is quite another thing, and one that must not be taken for granted, that just because men are indeed living and moving and having their being in God there—God is necessarily in them.

Man is never God. A man's will, a power with which he is furnished by God, and the freedom of which it is his present task to secure, is never the will of God. Once his will is indeed free, it can then be voluntarily surrendered to the service of God, as that of Jesus was surrendered. In that event he will have been made like unto Jesus, and in a similar conscious union with the Father he will then be found, not only justifying the purpose for which the Father created him, but also fulfilling the Father's purpose for the whole family.

Jesus is not God. The light is not the sun. But Jesus is the Light of the world; as all Christian Humanists will be able to prove for themselves, as they be willing faithfully and at all costs to follow his example. Theirs is the light of LIFE. Theirs only!—Yours,

Bernard Ingleby.

Sale.

"A UNITARIAN SAINT"

SIR,—Doubtless, like all your readers, I feel grateful to Mrs. Joyce Gow for her charming description of a "Unitarian Saint". I well remember Miss Mary Westenholz, whom I met many times during her visits to London in the old days. She was indeed a graceful personality. By the way, she figures among the 500 portraits of distinguished Unitarians appearing in that unique publication, the *Christian Life* "Commemoration Number" of 1913.

While I am writing, will you please permit me to touch on a matter that seems to me of supreme importance—namely, the prevalent confusion in many minds between "divinity" and "deity"? In my long experience I have never met enlightened Unitarians who disputed the "divinity" of Jesus, though they fail to believe in his alleged "deity". In this connection, there used to be a story told of the late Professor Henry Jones, of Glasgow, that in his young days he applied for a post as a school teacher in his native Wales, and was invited to appear before an Educational Committee. The chairman of that body was an old-fashioned Calvinistic minister, and almost his first question to the applicant was:

"I am told, Mr. Jones, that you deny the divinity of our Lord Jesus Christ—is that so?"

"No sir," replied Jones; "I have never denied the divinity of any man."—Yours,

D. Delta Evans.

Dyserth, N. Wales.

A NEW START AT MARPLE

SIR,—An attempt is being made to revive the cause in Marple and I should be very grateful if any of your readers who are interested would attend a meeting to be held at Parkfield, Winnington Road, Marple, by the kindness of Mr. and Mrs. Coulson, on Friday, March 12, at 7.30 p.m.

The Rev. H. Lismer Short will open the discussion and we shall then proceed to a consideration of ways and means of furthering the project.

We should also be very grateful if any of your readers who have knowledge of Unitarian friends in the Marple area would let me have their names and addresses as soon as possible.—Yours,

John Kielty.

Stockport.

THE INQUIRER

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TEL.: EUS. 7354. Editorial EUS. 2912

Women's League: Birmingham District.—The Twenty-fifth Annual Meeting was held at the Church of the Messiah, on Saturday, February 7. The Afternoon Service was conducted by Mrs. Nightingale (National President), who gave an interesting Address on the "Aims and Ideals of the League"; she asked members to do all they can to quicken the religious life of the churches. The Business Meeting was held after the Service, Mrs. Higgins (District President), presiding. All reports showed that much good work had been accomplished during the past year, and were adopted unanimously. Retiring officers were thanked for their services during the year. Mrs. Nightingale (on behalf of the District League) spoke a few words of appreciation to Mrs. Higgins for her good work as District President during the past three years.

The Rev. E. Rosalind Lee was elected District President, and Mrs. J. Bright (Handsworth), District Secretary. A vote of thanks was proposed by Miss Lee to Mrs. Nightingale and the Church of the Messiah for their hospitality.

Women's League: The North Midland District.—A splendid Rally was held at Leicester, Great Meeting, on Saturday, February 7, about 80 being present, representing seven branches.

The Rev. M. Constance Harris, of Derby, conducted the Service. The collection taken amounted to £2 18s. 6d.—this was divided between the Great Hucklow Children's Home Re-building Fund and the District League Funds.

After a delightful tea, generously given by members of the Great Meeting and Narborough Road branches, the short Business Meeting was held, at which Miss F. Stone, of Leicester, presided in the greatly regretted absence of the President, Mrs. Johnstone, owing to illness. This was followed by the much anticipated talk of Mrs. Faulks, of Loughborough, on her recent experiences in America. She held us spellbound as we went with her in imagination on her flight to her destination, and almost shared in the marvellous hospitality and kindness she received from members of the various branches of the Women's Alliance throughout her visit.

Women's League: Liverpool District.—The 39th Annual Meeting of the Liverpool District League took place at Hamilton Road Mission. Despite a chill east-wind 84 members (including members from Crewe) attended.

Mrs. Toseland conducted a Devotional Service in the Church, a pleasing feature being the singing by the choir.

Tea was provided by the Hamilton Road members, followed by the Business Meeting. Mrs. Stewart gave a comprehensive account of the year's activities in her Committee Report. The Branch reports were distributed in printed form. The meeting unanimously voted that a subscription of £5 be sent to "The Lord Mayor's Fund for Children in Europe".

An informal discussion "How Can We Spread our Faith?" was opened by Mrs. Redfern, who regretted the passing of the Victorian Sunday and its Churchgoing. She recommended the fine literature now obtainable and also mentioned a new innovation at Ullet Road, a Club for "Young Married Couples".

Mrs. Knowles followed, making her point that first of all, we must know ourselves and keep our minds and brains alive before we can spread our faith which must not be a negative faith, we must know ourselves and be able to say, "We believe" and make our religion a way of life.

A good general discussion followed, many helpful suggestions being made. So ended a very successful meeting, enjoyed by all.

The Manchester District Women's League.—The Annual Meeting was held in Cross Street Chapel, on Wednesday, February 18. As the weather was fine and dry there was a record attendance of members present, 42 branches being represented out of a possible 49, the total members present being 231. As a result of the unexpectedly large gathering the temporary chapel was packed to overflowing, many members having to stand throughout the proceedings. The Rev. Grace Mewhort conducted the Afternoon Service. After tea the Annual Business Meeting was held with the President, Miss Storrs, in the Chair. Mrs. Hardman opened the meeting with prayer. The Secretary's Report showed that the interest taken by the branches in the District League has been well maintained with a few exceptions. The Treasurer's Statement showed a healthy balance in hand, she also reported the formation of a Hostel Fund which she hoped would reach £100 by the time it would be possible to obtain a suitable house in London. The Lecture, Fellowship and Friendly Links Secretaries' Reports showed renewed interest and an increase in numbers. Interesting reports were given by representatives on societies to which our League is affiliated. The Officers were all re-elected for the ensuing year. The three members who were present at the League Rally held in Birmingham in October last gave an account of the meetings and their experiences. After a Vote of Thanks to all those who had taken part in the proceedings and helped to make it such a success the meeting closed with Benediction.

Unitarian Young People's League: North-West Region Rally.—Three dozen young people travelled considerable distances to Hindley on February 21. A short well-conducted Service in the Chapel produced a good spirit for the rest of the programme. At the Business Meeting proposals for reorganising the Region were described with map, chart and blackboard. National and Regional Officers urged the North-West to pull its weight in the National U.Y.P.L. Appeal. The Rev. E. B. Short brought greetings from the new Merseyside Region.

After tea came the third discussion in the "Planning and Freedom" series. Mr. P. M. Oliver, C.B.E., B.A., who has worked to get better facilities for young people in the countryside, spoke with wit and clarity on "Voluntary Service", and time passed rapidly in the small groups discussing the advantages, disadvantages and complementary functions of voluntary and State Services. Most of those present agreed that State Youth Movements were undesirable, but a little State assistance would greatly help the voluntary movements, which depend mainly on Churches for their support. A well-run U.Y.P.L. Branch was itself a service to the youth of the locality, and members should bring other young people to take advantage of the many facilities now available for youth in every town.

A lively Social concluded a Rally made enjoyable by Hindley's warm welcome on a cold day.

Bury—At the prize distribution on January 4, the Rev. H. H. Cheetham (President of the S.S.A.) presented long service certificates to Miss Edith Hamer and Mr. S. Richardson. The certificates were presented in lieu of silver medals, which will be sent when obtainable. The S.S.A. Long Service award is made to Sunday School teachers, who have given not less than 25 years' service in our schools.

Crewe.—There was a good attendance at the Annual Congregational Meeting and reports showed a considerable increase in the church attendances and membership. Several new members had joined the Women's League, and a "Fellowship" had been formed and met with a good response. Good progress in the Sunday School had been made and there was a good increase in the number of scholars. The Young People's Guild and the Boys' Club were successful and had been appreciated. A vote of thanks was passed to the Rev. Grace Mewhort for her work in the Church and Sunday School, and to all who had helped to make 1947 a record year.

Chowbent Chapel.—On the Annual Men's League Sunday, February 15, Mr. J. Mather, of Leigh, preached in the morning, and in the evening Mr. A. H. Birtles, of U.C.M., delivered an appropriate discourse that arrested the attention of the many young men who were present.

The exceptional success of a large-scale stage production by Mrs. Glyn-Evans, has enhanced the reputation of Chowbent Sunday School in dramatic art, and attracted many inquiries from a wide area.

Stalybridge.—The Annual Meeting of the Congregation, held on February 24, was well attended. The Annual Report, showing a membership of 250 over "16's" and 88 under "16's", together with a Balance Sheet carrying a Credit balance on the work of 1947 of £123 14s. 0d., was adopted with satisfaction. Mr. Frank Oliver, who was re-elected Warden, expressed his gratitude to all those whose loyalty and devotion had maintained Worship and Institutional activity at so high a level since the death of Mr. Rosling.

It was agreed that the Stalybridge Unitarian Memorial to Mr. Rosling should take the form of a stained-glass chancel window, a representative Committee of Church and School and organisations therein, is to carry out the project.

The Congregation has learnt with pride that the New Youth Club, to be opened on March 1 by the Stalybridge Education Authority, will be named the "Rosling Youth Centre" in appreciation of the work done by Mr. Rosling for local Youth organisations.

"FAITH AND FREEDOM"

THE second volume of the above journal, "A Journal of Progressive Religion" is now out. It maintains the high standard of the first volume with many interesting contributions. It is published at the Priestley Hall, City Square, Leeds 1, at the price of 2s. 6d. a year, for three volumes. The demand for the first number was so great, says the editor, that it could only be met by a third printing. The circulation is now four times that originally planned.

CALENDAR

SUNDAY, MARCH 7th

ABERDARE, Highland Place, 11, Rev. D. JACOB DAVIES, 6, Rev. LAWRENCE REDFERN.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Dr. W. CHAS. EVANS.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. D. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Rev. T. E. NUTTALL.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. J. REBCE WALKER.
BILLINGHURST, Free Ch., South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 11, Rev. EDGAR HILL, 6.30, Mr. G. CRAIG.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. R. D. WOODALL.
BLACKBURN, Unitarian Ch., St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. IRWIN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOWLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BULLOCK.
BRADFORD, Broadway Av., 2.45 and 6.30, Rev. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. EASTON.
BURNLEY, Unitarian Ch., Trafalgar St., 6 p.m., Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30 Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GOSS.
BURTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. PUTH.
CARLISLE, Un. Ch., Lorne St., 2.30, Junior Ch., 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Ch., Hammond Hill, 6.30, Mr. C. H. COLE.
CHELTENHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CLEE, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WHITEHEAD.
COLNEY, Stoffe, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Road, 11, Children's Church, 6.30, Supply.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVESTONE.
CROYDON, Un. Ch., Heritage St., 11 and 6.30, Rev. F. THIRY.
CROYDON, Free Christian Ch., Dennett Hall, Dennett Rd., 11 and 6.30, Rev. A. B. DOWSING.
DEAN ROW, 10.45, STYAL, 6, Rev. E. E. WORSLEY.
DENTON, Wilson St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.

DITCHLING, Old Meeting House, 10.45, Rev. F. HANKINSON.
DONCASTER, Free Chris. Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Mr. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Ch., Castle Terrace, 11 and 6.30, Rev. W. TAVENER.
EVESHAM, Oat St. Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Supply.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St., Unitarian Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G WOODFORD.
GLOUCESTER, Barton St. Ch., 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward St. Ch., 11.15, ——.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Supply.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, Priestley Hall, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Children's Service, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vassanta Hall, Gernon Walk, 6, Miss C. HINER.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Ch., 6.30, Rev. Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASIL SHORT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. D. P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Mr. E. PENN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.
LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Avenue), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Ch., Notting Hill Gate, 11, 3.30 and 6.30, Rev. J. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. C. KENWAY.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. H. H. CHEETHAM.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. JOHN HOSKINS.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. R. W. SORENSEN, 6.30, Rev. E. G. LEE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, no service. Building being reconstructed.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUSSELL.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Ch., 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, ——, 6.30 R. WALTER PEACOCK.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays. March 7th, Rev. J. A. C. JONES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Miss M. GRIFFITHS.
LONDON, Woolwich, Service temporarily suspended.
LOUGHBOROUGH, Victoria St., 6.30, ——.
LYTHAM ST. ANNES (ANNESLEY), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CHESTER.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LESLIE SHORT.
MANSFIELD, Unitarian Ch. Market Buildings, 6.30, Rev. ALBERT WILLIAMS.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEBURGH.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, MR. HILL WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Mr. E. PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 630, Rev. E. A. DAVIES.
MIDDLETON, Old Rd. Chapel, 6, Rev. JOHN EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
NANTWICH, Old Chapel, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Supply.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. F. SOKELL.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MOBBS.
NORWICH, Octagon Ch., Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. GORDON BOLAM.
OLDHAM, Lord St. Ch., 10.45 and 6.30, Supply.
OXFORD, Manchester College Chapel, 11.30, Principal NICOL CROSS.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUNFORD.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Ch., Church St., 6.30, Student.
RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. W. MILLAR.
RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. C. H. BARTLETT.
SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KEMSHALL.
SHEFFIELD, Unity Ch., Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENNEDY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TINDALL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOBBS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. STANLEY WHITBY.
SHREWSBURY, High St. Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, Old Meeting, High St., 11, Mrs. MACFARLANE, 6.30, Mr. G. H. PEARCE.
SOUTHAMPTON, Friends Meeting House, Ordnance Rd., 6.30, Mr. F. J. L. BISSON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Mr. M. SWAINSTON.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STALYBRIDGE, Unitarian Ch., Canal St., 10.30, Mr. E. HEELIS, 6.30, Mr. J. Whitfield.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KELTY.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY; 11, Free Christian Meeting House, Pennard, Rev. SIMON JONES.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 6.30, Supply.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30, Rev. ALBERT SMITH.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
YORK, St. Saviourgate Chapel, 6.30. Rev. G. S. WOODS.

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Secretary: National T. U. Club, 1931-47

4.30 p.m. Tea

5.15 p.m. Does Democratic Government Need Parties and Can Parties Work Without the Party Spirit?
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